own nature sufficiently repugnant to Atheism. And it is possible for one, who holds, that there is nothing in the world besides body, to be persuaded, notwithstanding, of a corporeal Deity, and that the world was at first framed and is still governed by an understanding nature lodged in the matter. For thus some of these Corporealists have fancied the whole universe itself to be a God, that is, an understanding and wise animal, that ordered all things within itself, after the best manner possible, and providently governed the same. Indeed, it cannot be denied, but that this is a very .great infirmity of mind, that such persons lie under, who are not able to conceive any other substance besides body, by which is understood that which is impenetrably extended, or else, in Plato's language, which hath 7rpo<;/3oAijv *teal iira^Vy* that thrusts against other bodies, and resists their impulse;—Or, as others express it, which is *Toirov* 7rAi? f>(im/coV, that so fills up place—as to exclude any other body or substance from co-existing with it therein ; and such must needs have, not only very imperfect, but also spurious and false conceptions of the Deity, so long as they apprehend it to be thus corporeal; but yet it does not, therefore, follow, that they must needs be accounted Atheists. But, whosoever holds these two principles (before-mentioned; together, that there is no other substance besides body, and that body hath nothing else belonging to nt but magnitude, figure, site, and motion, without qualities: I say, whosoever is that confounded thing of an Atomist and Corporealist jiimbled together, he is essentially and unavoidably that which is meant by an Atheist, though he